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THE

RAGGED SCHOOL UNION MAGAZINE.

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"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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Papers, Original and Selected.

OUR VOLUNTARY TEACHERS.

A STATEMENT was made at the last Annual Meeting of the Ragged School Union* to which, as it is unfortunately true, it is necessary to draw the attention of our readers, viz., that the number of voluntary teachers had, during the past year, diminished.† Retrogression in any department of the Ragged School movement is very painful to contemplate, and backsliding in such an important point as that of voluntary labour is especially deserving of notice.

In all that we are about to say it must be distinctly understood that we cast no reflections on the paid teachers; so far from that we believe they are worthy of the highest honour. For after all, "paid teaching" is a wrong term, the remuneration they receive is not an equivalent; money in fact cannot pay for the patience, the self-denial, the perseverance amidst difficulties, and the hard and ungrudging labour which they give. A paid teacher in a Ragged School, like a minister in a church, must enter into the work *con amore;* the remuneration they receive by no means balances the account; their abundant and earnest labours forbid the idea of a sufficient pecuniary

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* At that Annual Meeting the following resolution was adopted. Moved by the Rev. A. W. Thorold, M.A., seconded by the Rev. J. Tweddle:—

"That much gratitude is due to those Voluntary Teachers who have so assiduously, and with so much self-denying zeal, laboured in the Schools during past years; and, it being indispensable to the success of Ragged Schools, from their missionary character, that such voluntary agency should be sustained, that all such teachers be earnestly urged not to slacken in their work, but continue to attend as regularly and as numerously as possible."

† The following details will show the progress of the Society from its commencement in relation to the numbers of voluntary and paid teachers:—

	Voluntary	Paid
For the year ending May, 1845	200	nil.
" " " " 1846	250	"
" " " " 1847	450	"
" " " " 1848	822	"
" " " " 1849	929	80
" " " " 1850	1392	124
" " " " 1851	1341	167
" " " " 1852	1657	180
" " " " 1853	1787	203
" " " " 1854	1702	221
" " " " 1855	1857	280
" " " " 1856	2139	320
" " " " 1857	2461	332
" " " " 1858	2701	357
" " " " 1859	2668	369

recompense; and we are unable for a single moment to allow that they receive anything like an equivalent for what they give.

Therefore we shall not be deemed disrespectful either to them or to their office if we earnestly appeal to our readers to fill up without delay all the vacancies in the ranks of our voluntary teachers. For we may perhaps be excused in expressing our conviction that voluntary teaching is the vital principle of Ragged Schools, that only by it can they expect to flourish, that without it they would soon decay; because voluntary teaching is simply another term for personal earnestness, and nothing whatever can supply the place of that. The Ragged School movement was commenced in earnest; in spite of opposition, discouragement, and occasional disaster, it has been continued in earnest; and if its present success has been maintained, or still higher trophies are to be added to it, earnestness, and that to a still greater degree, must still prevail. Nothing can compensate for the absence of this, nothing but its presence can preserve it from retrogression. And we certainly can offer no apology for a special appeal to the young of the present day to become voluntary teachers, and thus practically exhibit their sympathy with our movement. No excuse in this nineteenth century of ours is needful for exciting to vigorous activity and effort, for anything in these days is better than inertness and insensibility; for an individual or a class to bestow sympathy on a wrong object is not half so great an evil as for them to be incapable of sympathy altogether. A crooked vision is better than total absence of sight; moral and intellectual distortion is not nearly so dangerous as moral and intellectual paralysis. Some of the iconoclastic writers of the age, whose professed business it is to expose all shams, mockeries, and tricks, to point out the false tints and shadowy beauty of Vanity Fair, which, according to them, only conceal the hollowness which lies beneath and the corruption that hastens to consume them, would have us disbelieve in everything, in virtue, in benevolence, in sincerity, in improvement. They write hopeless of the future, and insinuate that there are no such things as high purposes and noble aims. And if there be one influence more than another likely to exert an evil effect on the present age, it is the spread of that stolid indifference which would quench all effort and emotion. A man or a nation deteriorates exactly in proportion as he or it ceases to feel, and as selfishness restrains and freezes the finer instincts of humanity. In all schemes of philanthropy, the process is quite as important as the result; and if, therefore, all the projects which benevolence undertakes were wild, visionary, impracticable, still it would be preferable to pursue earnestly after a delusion which developed in its pursuit the best feelings of the heart, than through the cold chill of an icy indifference to relax all honest effort, and to expose to the world that most miserable of all spectacles, the tattered remnants of an abandoned aim. It is true that some may sneer at anything like earnest effort; they are too dignified, and have too much regard for the proprieties to become enthusiastic themselves, and, consequently, they cannot sympathise with the exhibition of it in others; thus, while in secular matters the most ardent enthusiasm is not only tolerated but approved, in religious ones it is looked upon with suspicion, or regarded as an offence against good taste. In business men are

enthusiastic, and in these days of hot competition necessarily so, or they would be left behind by the advancing tide. In literature men are enthusiastic; they strain after a standard of ideal excellence, and throw all the strength of their nature into the pursuit. The students of art must be devotees to excel; not by occasional thought or a little passing superficial attention do they reach a prominent position or attain superlative excellence, but by close, intense, assiduous work; by continually attuning their artistical ear to perceptions of the melodious, and training their artistical eye to an apprehension of the beautiful, the sublime, or the picturesque. All these forms of enthusiasm are not only recognised but applauded by the world, and it remains therefore to be shown—a rather difficult matter we apprehend—on what principle earnestness in matters of religion or philanthropy is condemned. Are we to be really warm and fervent in every other department of labour, but in these only calmly decorous and rigidly indifferent? If an artist, a merchant, a writer, or a musician is allowed to pursue his vocation, and to indulge his inclinations to the very utmost limits of his capacities and his zeal, why is a Ragged School teacher to be restricted from doing the same? Is self-improvement or self-aggrandisement the only cause that can be allowed to make the heart throb or the cheek flush with a noble emulation when knowledge is conveyed to ignorant minds; kind words spoken to those who never heard them before, sympathy exhibited with the unfortunate, and compassion with the distressed? Surely those who are practically engaged in these benevolent agencies have a right to some little commendation, inasmuch as they show that whatever the political circumstances or the commercial position of the country, the spirit of humanity pursues its task.

Nothing, therefore, has given us more uneasiness than the fact—when it was clearly ascertained—that during the last year the number of our voluntary teachers had diminished. For to what quarter, if not to them, are we to look to sustain the Ragged School movement in all its efficiency and power? Where are we to expect the earnestness, the self-denial, the determination to succeed, if not from them? Do we not know that voluntaryism once cast into the scale will incline it either way? Is not the empire of willinghood of far greater moral force, and productive of far more powerful influences, than the straining of all the most nicely organised machinery in the world? And though every movement brought before the public loses, perhaps, a little of the spice, the freshness, the novelty which attended its first appearance, Ragged Schools are surely not becoming so effete and stale, so recognised amongst the institutions which are, and therefore considered unnecessary to make an effort for them, that all appeal on their behalf can be heedlessly passed like the sighings of the empty wind, meaningless now, and speedily gone. When we have overtaken the vast demands of this great city, when there remain but few children to teach, when the ragged class is rapidly becoming extinct, when Ragged Schools are being shut up one by one to give place to those of higher grade, then we can view the falling off of our teachers with equanimity, and consider their defection without effort; but as that state of things is far from being near, we must earnestly appeal for assistance. Can it be that classes of eager boys

and girls shall go untaught because no one will leave their comfortable home, their easy sofa, their fire-side chair? Is ignorance to remain dominant and supreme because no young intellect will go forth to combat its influence and disperse the darkness it imposes? Are the sheaves always to be white unto the harvest and the labourers always few? We must confess our full and earnest belief that the case only requires to be stated to receive its remedy; that when our readers know that there is a want of voluntary labour they will speedily supply the deficiency; that at least in the case of Ragged School teaching, the demand will not be allowed to exceed the supply.

SELF-EDUCATION.

(*Continued from page* 151.)

Lord Ashburton, in one of his recent addresses on education, observed — (and his remarks equally apply to the work of self-education)—"We are to fit men for the struggle of life: not to fill up a storehouse for the use of a philosopher. Man goes forth into the world, as a soldier goes forth into a campaign. His wants are boundless: his means of carriage small. Can any service be greater than that of planning out and assorting his pack of knowledge; rejecting all that shall encumber his movements, and selecting all that may afford materials for the work he has to accomplish?"

Again he observes, when addressing parties on the important work of their own education:—"Your knowledge should be used as an instrument of intellectual development, as an exercise of the understanding. Make your knowledge capable of practical application. No mental gymnastics can stand in comparison with the study of logic. The few rules of the Aristotelian syllogism, if learned and applied, will serve as a whetstone for sharpening and putting a fine edge on the understanding, giving greater precision of thought, greater accuracy of definition, and just and irresistible conclusions."

There can be no elasticity of intellect, unless there be unflagging perseverance in mental study and application. You must have a determination not to be overborne by any difficulties. This is a great secret of success—never despair, never relax effort. If faint, be still pursuing; and if your best days have been chilled by disappointment, and your best energies for good been thwarted, look on high, pray for success—and struggle for it. Let there only be an unflinching tenacity of purpose, a masterly concentration of thought, an indomitable will in the work of self-education. Then you will be heroes in this suffering world: aye, and noble conquerors, too. Ah, every good man, struggling with poverty, exhibits to the world a noble spectacle which deserves—aye, demands—the sympathy and support of the great and wealthy. I have said "Education should be as free as air." On that sentiment, I was in a friendly manner freely criticised. The qualification added was—"If people can pay for it." But that qualification is effete. It will not do to talk this way in the present age. Self-education is the palladium of our country, with God's grace to support it. Let schools and teachers be multiplied. I would rather see a large school than a large jail It will be patent to the Government eventually, if it is not already, that true economy lies in fostering and maintaining the school, rather than erecting a colossal prison-house, to immure criminals who are a pest to society, and who might, perhaps, have been useful members thereof, had they been taught "the good and right way."

Still there are some who have taught themselves, when steeped in poverty, dwelling in solitude, baffled by disappointment, and environed by opposing influences, without a friend, or any assistance from society, or sympathy from mankind—much less help from friends or neighbours. Without many books, or any considerable apparatus, such, notwithstanding, have advanced in knowledge, triumphed over difficulties, well disciplined their minds, and have put to shame the selfishness of unkind persons who ought to have been the benefactors of their species. But the education to which I refer is not mere *head-work*. It must affect, rectify, and regulate the heart. Man has affections to be refined, as well as an understanding to be taught. These affections must be refined by holy influences, and be regulated by the power of conscience; otherwise well-instructed men will go wrong. There is moral government in the world as well as mental. You are not only to acquire habits of self-knowledge, but also habits of self-government. Your habit is your clothing; aye, it is more. It is to your practice what your skin is to your flesh—it is second nature.

Now the work of self-education embraces the cultivation of habits of moral rectitude. The word *moral* comes from the Latin word *moralis*, signifiying the proper manner or conduct of human life, by the regulation of the affections of the soul. Our business in life is not to recite lessons given for conduct, but to reduce them to practice.

As intellectual training means the drawing-out and exercising the faculties of the mind; so moral training signifies the developing and exercising the moral faculties of the soul: with this difference, that you cannot do the latter of yourselves, but through the Divine assistance of the Spirit of God.

What are the *trials* of life but so many instances of moral discipline? Any temptation effectually resisted; any difficulty vanquished: any cross meekly borne; any calumny silenced; any little kindness done to our neighbour, or any disinterested kindness shown in his behalf; all are instances of moral discipline, rightly and successfully applied, proving that you are engaged in the work of self-education—that already you have a thoughtful head, and a loving heart, and a manly character. You are glorifying by your daily walk and action the Moral Governor of this universe.

Self-education imposes upon us the faithful discharge of certain moral duties. I embrace with all the ardour of Christian affection the sentiment of the Bishop of London, Dr. Tait, that morality is to be based upon religion, not religion on morality. Certain moral duties must indispensably and continually be discharged, if we would be self-educated men. There is a conscience to be cultivated for life and death, for time and eternity; truthfulness is always to be uttered by the tongue; honesty of motive and endeavour, to be evinced in all our undertakings; docility, humility, patience, and piety, in all our proceedings.

Conscience, the eye of the soul, the moral sense which claims the sovereignty, as man's guide. Truly, conscience may not be a legislator in the sense of repealing God's laws; but it is a law-giver in the sense of enforcing them. Conscience is man's internal judge, and it claims the authority to direct actions, to restrain appetites, to discriminate between right and wrong, and to enunciate a verdict upon the qualities of all our transactions.

You may, if you please, allow the animal faculties to prevail against the suggestions of conscience: but the disregarded monitor will become an unrelenting judge. And if he cannot by his authority restrain you from violations of that law impressed upon your nature by the Author of your being, he still will retain his power to punish. If conscience cannot be the arbiter to award, he will always be the avenger to chastise.

Fear God, and keep his commandments; for this is the whole duty of man. I

grant that you cannot do it in your own strength, but your Saviour will enable you to refrain from wrong-doing, which sooner or later leads to suffering. You never would be so infatuated, as you have learned better, to indulge the thought for a moment, that any infraction of your Maker's law can secure impunity; for retribution is only a question of time. Justice, though represented with a leaden foot, is fleet enough to overtake every delinquent.

All species of tyranny, veiled as it may be in the mantle of hypocrisy, and practised as it may be unblushingly, will sooner or later be visited with condign punishment, and be stripped of its contemptable disguises. Falsehood was never proclaimed without serious consequences to the practiser; and although a liar may possibly pass unscathed in the world, he brings a load of guilt on his conscience which, if unremoved by Divine forgiveness, will sink him to the bottomless pit in another state of existence.

He who attempts to deceive others, unfortunately for himself, becomes at last the victim of his own delusion, and entails upon himself inevitable ruin. His tricks recoil upon himself. Every selfish man misses his aim, for though he may obtain his desired object, yet, when he counts the cost, he will find he has given too high a price for his possessions: for thereby he has sacrificed his real and lasting interests. The design of moral teaching is to avoid this bitter experience, and instructs the uninformed, as Cicero, the Roman orator, taught his son in the work styled "De Officiis," or, Concerning Duties, that nothing is really profitable, which is not good or honourable. In fact, we all find in the long run, let the world say what it pleases, that honesty is by far the best policy.

With respect to docility, we would observe that a teachable disposition is compatible with the truest dignity. A rash, headstrong man is a plague to himself and all connected with him. Live and learn, is the motto of the wise man. A teachable man displays the meekness of wisdom, amidst the strife of tongues and the confusion of conflicting elements. Notwithstanding all the prowess of nations, it is the meek that shall inherit the earth. Solomon inquires, "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." Where docility is wanting, there is also the absence of humility. Pride or conceit enfeebles the faculties, and is the prolific source of all misery. It closes up every avenue to improvement. It is a plague in the course of our moral being. No one was safe that ever indulged in it. "A *haughty* spirit before a fall." Lowliness is the surest way to success; modesty is the brightest ornament of mankind; its merit is beyond that of the highest genius. The greatest philosophers have ever been distinguished for their humility. Sir Isaac Newton, with all his gigantic powers and astonishing attainments in science, compared himself to a little child picking up pebbles at the seashore. And did not our adorable Master teach us the purest and noblest example of humility? Did he not set a little child in the midst of his disciples to repress their ambition? He taught them that the greatest must be the servant of all; and that Himself, for their sake, would undertake the meanest office, and prove that he was amongst them as one that serveth.

In patience possess ye your souls. Let the course of this world go as it may, our Christianity teaches us that "*the Lord reigneth*." Everything will go well at the last. What is displaced by the violence of men, shall be restored by the Moral Governor of this universe to its place of order. In all your trials remember the old adage—"Wait awhile, and you will have done the sooner." It does not always rain; the winds do not always blow adversely. The tide does not always ebb. Things may take a turn; and if they cannot take a turn for the worse, we can reasonably, and even gladly, hope that they will for the better.

And shall not I speak of piety in discharging our duties to the Supreme and our

neighbour? Disobedience to well-advised and well-constituted authority brings death and all our woe.

Order is Heaven's first law.

Some are and must be greater than the rest. Our individuality must be subjected to the authority of the sovereign of the kingdom; otherwise there would be an end of all government, and the rights and liberties of communities would be invaded. It is your province, and your indispensable duty, so far as in you lies, to labour to reform bad government; but there is one lesson to be impressed upon all our minds, that the preservation of liberty lies in the repression of licentiousness.

Cultivate, then, by self-education, the moral faculties of the soul. Let the love of self—the fruitful source of much moral evil in the world—be exchanged for love to God and love to man. Let rashness and inconsiderateness be exchanged for that sterling virtue, prudence. And, above all, seek for that wisdom which is ever profitable to direct in all successful enterprise. Repress that unholy ambition which would, as with a giant's foot, crush everything found in its path that will impede its progress to fame and honour. Hail all the dispensations of Providence as means of moral improvement. Even the circumstances which brought you into contact with your last associate; the last letter you read, or the last act you performed; the last unlooked-for kindness you received, or the sudden failure, sickness, or bereavement, which has befallen you. Under all circumstances bow to the will of God, and endeavour to improve everything which concerns you. Endeavour always to realise the favour of your Maker, and the testimony of a good conscience. And then every affection of your nature will be elevated in purity, dignity, and true glory. Then every faculty will find its proper direction and employment in the paths of virtue and holiness.

As Mr. Cowper says, "The province of education is to enlarge the mind, to mature the judgment, to promote reason and forethought, to enforce self-control, to discipline the will, and to raise man from crawling upon earth, to the joyous perception of the atmosphere of moral and material beauty around them." And, if I may be permitted to go a little farther, it is to train the mind and heart both for the service and enjoyment of God on earth, and to elevate and purify the soul; and thus prepare it for its high and eternal destiny.

II. The History of Education. Time would not allow Mr. Ace but briefly to descant on this subject. He was disposed to repudiate the dogma of Lord Montboddo and others of his school, that man did not at first articulate, but after exhibiting certain gesticulations, at length he spoke, and language was invented. The original language, the lecturer thought, the Creator himself must have taught.

It appears to me, said Mr. Ace, to be a superhuman effort to reduce all the organs of speech into twenty-two or twenty-six simple sounds; a task beyond, as I think, the ingenuity of mortal man. I am much inclined to the opinion that Moses was taught by the Supreme Being on Mount Sinai the art of the formation of letters. My presumption in favour of that opinion is, that an examination of the alphabets of the Hebrew and Greek languages evinces that the letters of the latter are only the former inverted. We have read that Cadmus brought letters from Phenicia into Greece.

Leaving the times and labours of Homer, Solomon, Plato, Aristotle, and Roman jurists in the progress of the history of education—also the progress of civilisation and of literature since the invention of printing—the lecturer came down to the formation of Mechanics' Institutes under Dr. Birkbeck, in 1823, and of Ragged Schools, in 1842; observing that he was acquainted with a teacher of mathematics, still alive, who took a prominent part in the formation of the London Mechanics' Institutes, the London Literary and Scientific Institution, the London University College, and the

recent College of Preceptors. In his case, it had been the pleasure of serving his generation without reward, and the lecturer was not without hope that even yet so indefatigable and eminent promoter of education would receive some appreciation of his service, before he descended to the grave.

The lecturer eulogised Lord Shaftesbury for his philanthropic endeavours in the formation and extension of Ragged Schools. The brightest gem in your President's coronet, said Mr. Ace, is that moral lustre reflected from the beneficial effects of Ragged Schools, studded over this vast metropolis, to educate destitute children—the wild Arabs of our city, whose parents cannot or will not pay for their education—to train those squalid outcasts to love and fear God, and to become useful members of and ornaments to society.

THE MANCHESTER RAGGED SCHOOL UNION.

This Union was formed in 1858, and held its first anniversary in March last, in the Free Trade Hall, Manchester. The great object of this Union is to give both a religious and secular education to those children who are (either from sheer neglect or unavoidable circumstances) left to gather their morals from the streets, and their information from the habits of their older companions, the training of whose early days has been entirely overlooked.

Nothing can be more painful to a benevolent mind, and especially to the mind of a Christian, than the contemplation of a large number of these destitute and outcast children who swarm in the back streets and alleys of Manchester; some of these are orphans, others have been forsaken by their parents, whilst others have no choice between wandering in the streets, or dwelling in a home in which their portion is cruelty and neglect—the atmosphere of which is calculated to foster both crime, vice, and filth. Many of these children, though young in years, are old in crime; and unless some friendly hand is extended to snatch them from their vicious course of life, and turn their feet into the path of virtue and honesty, they will remain, for the most part, a burden and pest to society, to say nothing of the temporal and eternal ruin which must result to themselves. There is something peculiarly affecting in the thought that in this land of Christian zeal and benevolence, these poor outcasts are living in such fearful ignorance and depravity. It is no wonder that public attention has been directed to the work of rescuing and reclaiming at least some of them; the wonder is rather that these efforts have not been made earlier and more zealously. Alas! that has been the case. And even now, it is deeply to be regretted that all that is done falls far short of what the exigencies of the case requires. Amongst other efforts which have been made on behalf of this wretched portion of the juvenile population of the city, that of the Voluntary Ragged Schools has not been the least successful. Many of these institutions have been carrying on their operations for years in the back streets and courts of the city, comparatively unknown and destitute of that fair share of sympathy and support to which they were justly entitled. Not only have they had to labour in this arduous work, but generally at the close of the year they have found themselves deficient in the funds necessary for the successful prosecution of their work. Some general plan for bringing their cause more prominently before the notice of the public was universally felt; and for this, amongst other purposes, this Union was established.

Previous attempts have been made to accomplish something of the kind, but for some reason or other they were never carried out. At last, some friends who were convinced

that it was not only desirable but really necessary for the furtherance of this cause that such an institution should exist, and who thought they had a somewhat feasible plan for the accomplishment of this object, waited upon Robert Barnes, Esq., to ask his opinion, and if approved of, his support to this measure. After listening attentively to an explanation of the proposed scheme, he expressed himself favourable to the object in view; and to give a stimulus to the commencement, he desired the Secretary to assemble the whole of the teachers and friends of the various Ragged Schools, and then to ascertain their opinions on this matter.

Such a meeting was held on the 22nd of April in last year, when between three and four hundred of the teachers and friends sat down to tea. At that meeting, resolutions were passed favourable to the establishment of such a Union; a Provisional Committee was appointed, whose efforts have been very successful; and the first anniversary was held in March last.

The objects which are sought to be accomplished by this Union are twofold. In the first place, it is intended as a Parent Society to all the Voluntary Ragged Schools in the city, who may identify themselves with it;—collecting subscriptions with which to relieve them from debt, and to give them advice and encouragement in cases of difficulty; and in the second place, it is intended as an agency for the extension of the Voluntary Ragged School cause. Many are the dark places, full of ignorance and crime, which abound in the city; and this Union seeks to find both men and means to pierce this darkness, and to carry the blessings of a religious education to every destitute and ignorant child. These are the two principal objects of this Union, but there are many other important advantages arising out of it, such as the intercourse and communion of the various teachers and friends, and the rendering of mutual advice and assistance in cases of emergency.

In connection with this Union there are twelve schools, and they are situated in the following places:—

Ormond Street, Hulme.
Sharp Street, Angel Meadow.
St. Ann's School-room, Queen Street.
Heyrod Street, Ancoats.
Junction Street, Oldham Road.
Jackson Street, London Road.
Greaves Street, Off Little Peter Street.
Queen Street, Chester Road.
Hope Street, Salford.
Brunswick Street, Salford.
St. Bartholomew's, Regent Road.
Ellor Street, Pendleton.

The number of teachers engaged in these schools is 447; and the scholars very little short of 5,000. The average attendance is 3,253; showing an increase for the year of 3 schools, 100 teachers, and 911 scholars. This refers to the Sunday Evening Schools only, when the teachers confine themselves entirely to the imparting of religious instruction. Most of the schools, however, are open several evenings in the week (and some every evening), for the purpose of teaching reading, writing, arithmetic, sewing, &c., &c. On these occasions the average attendance is 975 in the general classes, and 555 in the girls' sewing classes.

There are also in connection with these schools 6 Parents' Bible Classes, with an average attendance of 120. These classes are very interesting. They are attended by adults of the most ignorant, filthy, and depraved character; and though the duties connected with these classes are very arduous, the results are nevertheless very encouraging. 26 cases have come under the notice of the teachers, of parents, who once, both in themselves and their homes, were most abominably filthy, but have, since their attendance at these classes, become patterns of personal and domestic cleanliness. 18, who at the commencement of this year were noted for their immorality

and drunkenness, have become steady and sober; and, what is better than all this, there are 13 who are, it is believed, manifesting an entire change of heart, some of whom have become members of Christian churches.

There are also in operation in these schools 6 Penny Banks, with a list of no less than 570 depositors, all of whom are scholars. The sums deposited by these children during the past year, amount to £93 4s. 9d., which would undoubtedly, except for these Banks, have been wasted in sweets or folly of some kind. Notice, however, has been taken of how the money drawn out by the depositors has been expended; and the following is something like a summary of the articles purchased:—21 new frocks, 20 new bonnets, 16 new aprons, 15 pairs of clogs, 12 pairs of shoes, 10 new caps; 6 to go on railway Whit-week, 4 to pay rent, 6 to buy bread, 4 to buy coals, 1 to get leeches for a sick relative, &c., &c. The good effects of these Penny Banks are plainly manifested in the improved appearance of those children who are depositors.

Though perhaps the prevention of ignorance and crime may be reckoned amongst the greatest blessings which these institutions confer, yet there is a positive good resulting from the labours of the past year which is truly encouraging. During the year, 270 children have been drafted into Sunday schools; 123 have been sent to day schools; and 28 to situations. 50 girls have been taught to sew; and 125 children, who at the commencement of the year were in filth and rags, have become clean and well-clothed. 221 garments—such as pinafores, aprons, frocks, &c.—have been made by the girls in various sewing classes, and either are or will be sold to them at reduced prices. 17 deaths have occurred during the year—13 of which were of a very hopeful character. During the year, there have been given away to the extremely poor—65 pairs of clogs, 10 pairs of boots, 76 garments—such as coats, waistcoats, &c.—6 beds, 20 blankets and counterpanes, 30 lbs. of patchwork, and 30 carpet patterns.

These are some of the results of the past year's labours of this Union, though they are far from the real amount, in consequence of a want of statistics from some of the schools, and the recent establishment of others.

Manchester, the mart of nations, whose manufacturers for wealth and influence are merchant princes, contributed last year to this excellent central effort, a sum amounting to only £318 17s. 6d. The list of contributors has only fifty names. Will some economist kindly solve the problem how, with such parsimony, in the midst of such boundless wealth, the educational wants of the destitute poor of Manchester can be met? The juvenile portion of the destitute poor of that city must be 10,000 strong. This is rather under than overstating the extent of the evil; for, at an investigation before an Educational Committee of Parliament, it was stated that no fewer than 15,680 *families* in Manchester were so poor as to be compelled frequently to pledge articles of clothing and furniture to obtain food. 10,000 children to 15,680 families is less than two-thirds of a child to each. If these families have no money for food, how can they pay for school instruction and proper training for their children? They cannot; therefore, without the intervention of some friend, the children are left to pick up a street education, and to become pests to society and a disgrace to the nation. The Manchester Union is that friend, but its power for the moral elevation of the masses at the base of society is partially paralysed by the unpardonable indifference and pitiful parsimony of a people who, in other matters of political economy, have manifested princely beneficence. It is, however, believed that the men of Manchester will yet respond, and give this effort the means by which its powers may be fully employed.

When these means are forthcoming, the Committee will doubtless see it is their duty, as well as their privilege, to employ a paid agency to supplement and carry out this unpaid enterprise.

THE PRISONER SET FREE.*

THE NARRATIVE OF A CONVICT IN THE PRESTON HOUSE OF CORRECTION; WITH A FEW REMARKS BY THE REV. JOHN CLAY, B.D., CHAPLAIN TO THE PRISON.

"Liberty to the captives, and the opening of the prison to them that are bound."—*Isaiah* lxi. 1.
"There is joy in the presence of the angels of God over one sinner that repenteth."—*Luke* xv. 10.
"Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die."—*Ezekiel* xviii. 28.

MANY persons sent, on account of their bad conduct, into the Preston Gaol, have found the place, by God's blessing, to be in reality, what its name signifies—a House of Correction. The discipline practised here is intended rather to amend than punish, —to produce benefit both to body and soul. Cleanliness, work, exercise, order, and regularity promote the prisoner's health; the lessons of the schoolmaster, the daily religious instruction, the solemn services of the Sabbath, the entire separation from vicious companions—which leaves a sinner alone with his memory, and his conscience, and his God;—these bring about the correction of the "inner man."

The cases of reformation amongst persons who are thus provided with "the means of grace" are very numerous and interesting. I give the following short history, out of many similar ones, in the hope that it may be useful both as a warning and an encouragement. As a warning against the dreadful evils of parental neglect and bad example, of drinking, and of bad company; as an encouragement to self-examination, constant prayer, and the "repentance not to be repented of."

J. G., aged 29, a married man, with three children, and earning about 20s. weekly, was committed on a charge of stealing a quantity of woollen cloth. On his admission he appeared to be very ignorant, both in respect to religion and to things of less importance. He could repeat the Lord's Prayer, but without knowing its meaning; was unacquainted with the letters of the alphabet; did not know the names of all the months of the year; and thought the Queen's name was "Prince of Wales." On his trial, which took place three weeks after his committal, he pleaded guilty, and was sentenced to three months' imprisonment. For some weeks after his trial, his heart and mind seemed to remain unchanged. When I visited him in his cell, he appeared almost unable to understand the observations which I made to him; and I began to fear that he was one of those whom gross ignorance and long-established habits of sin had completely hardened against every religious impression. But what seems "impossible with man is possible with God;" his grace and his word at length touched and changed the prisoner's heart. From his first arrival in the jail he had been attended by the schoolmaster; and one day, when I examined his progress in learning to read, I was surprised and delighted to find that he had not only acquired the mechanical ability to spell and read words of one syllable, but, which was of much more consequence, that he was applying the simple lessons in the "Child's First Book" to the very best purpose. The great truths contained in the little words of that book were finding their way into his mind; and it was as instructive as it was gratifying to see and hear this unlettered man comment and enlarge upon what he could now read with his eyes and "understand with his heart." What his eyes read in a few minutes his heart pondered for many hours.

From this time my visits to J. G. became more frequent and more interesting. His air of indifference and dulness had now entirely disappeared. His eyes glistened with

* From No. 3 Appendix to the Report of the Select Committee of the House of Commons on Criminal and Destitute Juveniles.

pleasure when I entered his cell, and his tongue became almost eloquent when he spoke, in his homely, but impressive Lancashire dialect, of his past life, and his present convictions and hopes. All this was so very striking, that I requested the schoolmaster of the prison to take down in writing from J. G.'s own lips the account, which he would dictate, of his former course of life, and of the change which had been since wrought in him. I can vouch for the faithfulness with which the schoolmaster has performed his task; and I have now merely to add, that in preparing his manuscript for the printer, I have only ventured to alter a few words which would not be understood by persons unacquainted with Lancashire phrases, and to omit one or two sentences which were repetitions of what had been previously said.

J. G.'S NARRATIVE.

I was born at ———, near Ribchester, of poor parents. They were poor then, but they have had plenty of money left them since, and have gone through it. My father was one of those softly, quiet, sleepy fellows that was fond of drink; but if he had seen people in a public-house when he went in, he would have turned out and gone somewhere else, where no one would know him. Then he would have got drunk, and then have gone home, and gone to bed quietly, so that no one should have seen him. He was fond of drink, but he liked to drink by himself.

To the best of my recollection, when I was about five or six years old my father had £500 left him; and then he gave up weaving and took to beast jobbing; but whether he spent his money in drink, or whether he wasted it in other ways, I don't know: in about five or six years he was sold up—dish and spoon, and went to live in a small cottage in ———, where he lives now.

My father was a good scholar. I am the oldest of twelve children, and I don't think that ever I heard him say to any of us, "Go to school." He is, and always was, a man of good credit; but still he never took any thought for his children. My mother was of poor parents. She was very ignorant, very steady, and very industrious; and she would sometimes send the children to chapel, for they were ———, or should be, but I believe now they are nothing.

The first thing wrong that I learned to do was telling lies, and that I learned from my mother. When my father used to go away trading, for a week or two together, he would have taken all the money that was in the house with him. Then my mother would have had lots of women coming a teaing and doing; and when she had not money she would have sent me away to sell cops* to raise money with; and when I had come back, she would have given me a penny, and told me not to tell my father what she had done; and that was the way I learned to tell lies. At other times when my father had been going away she would have said to him, "Thou hadst better leave some money for the Scotchman, for he'll be here to-day;" and he would have left it. Well, as she had seen the man coming, she would have slipt up stairs, and told us children to say, "She was gone from home;" and then she would have kept the money herself; and the same thing is done by almost every woman through the country to this very day.

As I began to grow older and bigger, about nine or ten, I began to have companions about my own age; and there used to be stirs and doings about the villages, and we used to go to them; and the other lads used to have money, but I had none. So then I bethought me of what I had seen my mother do aforetime; and I did the same, and used to take stuff the same as she did, for I knew where to take it, and they bought it, and they gave me what they had a mind for it; and then we used, I

* Cotton weft prepared for the weaver's shuttle.

remember, to get into the alehouses, and get agate* drinking; and still I was not found out for a long time. I practised this till I was about twelve years old; and the person that bought the stuff from me never checked me. At last they (my parents) began to miss it. They had young men, journeymen weavers, and when the cops began to give short for the work, some of the young men began a-judging, but they didn't judge me. One day my father and mother went from home, as if they were going to have a bit of an out, and he came back in about two or three minutes. His intent was (as I think now) to catch some of these young men; and I was at work taking stuff, and had got a handkerchief full of it, and was creeping out with it. So I could say nothing but tell him where I was going to take it to; so he went with me to the place. The old chap swore out and out that I had never been but once there before, as he could think on. So it dropped there and then. My father never punished me for it as he ought to have done. However, he bound me prentice there and then, and I served seven years and two months honestly, and my master came, without asking, to speak to my character when I was tried.

I was about twelve years old when I was bound prentice. My master was a wood and metal turner. When he ordered me to chapel on a Sunday, as I did not sit in the same place as he did, when I could escape I did, and got with other chaps of my own age, and went into the fields and got peas and carrots and such like; not thinking then, as I do now, that God has his eyes on me. Sometimes, when I had never been near chapel, my master would have said to me, "Were you at chapel to-day?" I would have said, "Yes;" and he would have said, "Where did you sit? for I never saw you;" then I would have said, "I was at the back of you, and you couldn't see me." That, you see, was lies.

Well, I began to get about eighteen or nineteen years old. We had always plenty of workmen from different parts; and they used to be telling tales about drinking and going to those ——— places, and getting agate with young women, and telling them they would marry them; and then they used to get money out of them. So that made me begin a-longing to get my time out so that I might carry on the same rigs. At last my time was out. There was a journeyman that was going to leave, and I gave my master notice, and went with this journeyman to see all this pleasure I had heard them speak of. I was away about five years; sometimes working a month or two here, and sometimes a month or two in another place; never settled, but always running into debt wherever I could, and wronging everybody I could. Many a time I have promised marriage to young women, and have got money from them, and spent it all in drink; and then I would not marry them. But, to make things short, I have been guilty of crimes of every sort, except murder. I never stept into a church of all that time, nor ever thought about my soul or whether there was a God. Well, I came back to where I had set out from, well educated, full of everything bad, card-playing, and gambling of all kinds; in short, fit for anything wicked. But still I never was given to swearing; for when I heard an oath, it was like as it used to make me tremble and feel queer. I never swore, I think, five times in all my life. I got work, and our folks thought I was a real sharp fellow; and so I was, but it was to do anything wicked, and I made two of my brothers as bad as myself, and they are now roving about the world somewhere, I can't tell where; but it's all through me.

About a year after I came back I got married to the wife I have now, and we have three sons. I brought my wife to grief and shame before I married her. I don't think that ever I thought about God ever since I married until I came here.

Well, I carried on in the same way after I was married, until about three years ago,

* To "get agate" means to *begin*; to "keep agate" to *continue*.

when I went to H——— to live, and then I began very steady, for I was like to be so, as they were all strangers to me; but I soon got to drinking, according as I made friends like myself; breaking the Sabbath, and going to alehouses, and carding, and at the same time clamming my wife and children. We made feasts at one another's houses with fowls that we stole. Sometimes we took them to alehouses and sometimes to our own homes to get them cooked. My wife never knew where they came from, but the other men's wives did. My wife loved me tenderly, if I would have loved her. She was born of the lowest degree of parents as could be. Since we began to have children, I began to take the oldest to the public-houses with me. It used to stick hold of my hand, and I used to lead it. And when I had gone a-sitting all day (at a public-house), and been drinking there, my wife would have come, and begged me to come home. And when I wouldn't, she would have said, "Well, if thou won't come, thou must keep the child with thee." And then I would have set to and fed the child with rum and brandy and all—all sorts of liquor as we had been drinking. This child is now turned five years old; and if I were to say that it has been drunk a hundred times, sometimes almost choked, with its mouth open, I don't think I should be lying. And the mother would have been so badly frightened she would have sat feeding it with cold water and vinegar to sober it. The second child, thirteen months younger, has been brought up in the same way, only worse. If I had asked either of those children to act the drunken man, they would have done it on the floor; and then I was just suited, just proud to let people see how well they could do it.

Within this last three-quarters of a year I have learned my wife to drink. When she would have come for me, I would keep pressing drink on her. Now she can drink; but before, nobody could be more against it. But she was tired out; for many a time she would have come and sat for hours, crying, waiting of me to come home, and I wouldn't. I have called for many a glass for her, and as soon as she had got it, she would have whirled it into the fire. Then the landlady would have come and said, "Oh! thou silly woman! take it; it will do thee good; thou hast gotten a great child in thy lap—take it!" At last she would take it. But this is a woful sight for God to see. Both parents drunk in bed, with their clothes on, in the middle of the daytime: one throwing-up on one side, and the other on the other side; and this in the presence of three children. The eldest lad would have said, "Mam, art thou drunk? Art thou drunk, like my dad?" And this same child has brought me up many a pot of water in a morning, when I have been drunk overnight.

I had three or four real companions that I used to be always with; but I set most store by R. H., and he's a man of this sort:—he believes there's a God, but he'll not believe that God will make people and then punish them. After we are dead, he thinks we are no more; he thinks as we have no souls. I can't tell properly what he is, but he is a terrible talker. He's married, and has got two children; but has ne'er had them christened, and won't have them. Sometimes people would come round with tracts, and he would get agate arguing with them; and sometimes he would take the leaves out of the books, and put in something else that did not belong to them. And his wife's as bad as himself, or worse. Sometimes, when we were walking through the streets on a Sunday, we saw men preaching, and he would have said, "That chap wants fetching off with a stone;" and he would have done it if it had been night; and I was just as bad—I would have done and said the same.

Well, we carried on this gate till this job happened, and it happened this way:—one day I and one of my companions was taking a walk, and we chanced to come near the dye-house, where the woollen pieces belonged to as I am here for; and we saw some fine ducks on a pond; and we said, "Come, let's have a feast." And my companion said to me, "If thou wilt bring the ducks, I'll pay for a quart of rum." So we agreed

to take them to an alehouse, and get them cooked. I did not delay much time, for next night but one after I went to this alehouse, and stopped there till about one or two o'clock in the morning. Then I started to the place, taking good care not to go by the road, but creeping over hedges and ditches till I came to a wall. I got on the top of it, and then jumped down, and direct started up a man and run away. I shouted, "Heigh!" or something of that sort, but he never stopped. He was frightened; and so was I, knowing the errand I had come on. Then I saw a great bundle, with the ends of the woollen pieces sticking out. I did not know what I must do, so I walked about a bit, and then I spied a knife that he had been trying to pick the letters out of the pieces with, and then I saw directly that they were stolen; and I took them up as if they had been my own, and carried them half a mile or more through strange roads; for after studying, while I had settled in my mind where I would take them to, I kept resting and sitting me down, putting on the time till I thought the people of the house would be stirring. Well, I was so fain of this profit that I was going to make, that I got agate, paying for drink for everybody that I knew; and I stopped there all day, until about three o'clock in the afternoon; and then started for Rochdale to get the pieces dyed. Three days after I went to fetch them, and I sold one piece in Rochdale for 38*s.*; the other piece I brought home and sold to a neighbour for 38*s.* 6*d.* So that if I did not steal the ducks, as I intended, I was worse in other ways, besides all the lies that I told everybody that asked me anything about the pieces of woollen.

Well, I have told all the particulars up to my being here in Preston for stealing those pieces of woollen. When I first came in here I wept continually, but it was not for my soul, that never gave me a thought; but I begun to consider how I must look in the eyes of the world and in the eyes of my companions, for I felt ashamed. Before I was tried I was afraid of getting a long punishment of my body; but I did not feel anything for my soul; no, no, all the time I never thought about that, for I was full of vengeance and spite against everybody here, and especially against him that put me here. I took all the rules (of the discipline) as badly as I could do, and I did everything that I had to do with a bad, wicked heart, and hated everything and everybody.

Well, I carried on that gate for about a month or five weeks, as near as I can speak, and then the first thing I took notice of was a sermon. As well as I can think on, the chaplain's words were, "I intend giving you a whole sermon on drunkenness; I have often given you bits, but now I shall give you a whole one about it." "Well," I thought to myself, "I've been a drunkard, and I'll hearken to him;" and that was the first time I did hearken to him. Well, he began to dive into it, and about St. Paul saying that "Drunkards shall not enter the kingdom of Heaven." And he said, "Some of you may be inclined to think that drink does your body good; but physicians and doctors tell that the greatest part of diseases and fevers which they attend in the great hospitals are actually brought on by drink." I thought to myself, "All this is correct and true; I could not contradict him if I might speak to him." He said, "You are compelled to do without drink here, and let me see if you can't do without it when you get out." I knew that was all good and true, for I had then been without drink five or six weeks, and I never felt better in all my life; I had a good stomach and everything right. So I made a resolution in my own mind that when I got out I would try and see whether I could not do without drink. Still I never thought about my soul all this time.

(To be continued.)

OLD CLOTHES AND OLD SPECTACLES.

When the heart is in the *wrong place* there is sure to be some "lion in the way" to check that charity which ought to be bestowed on the helpless or the fallen. But when the heart is in the *right place* it is not difficult to discover modes of doing good. Nor is there, alas! any difficulty in finding fitting objects for charity. For, unhappily, of thousands of poor children it may be truly said, that, if they are not rescued by the firm hand of Christian kindness, their parents will only train them for misery in this world and that which is to come. Too many of these poor children of neglect have, like the man journeying to Jericho, "fallen among thieves, who have wounded them, leaving them half-dead." Happily, the race of the good Samaritan is not yet extinct; nor will it be, so long as one disciple of Him who "went about doing good" is left in this world.

Chief among these are those Ragged School teachers who have penetrated the dingy, fever-laden districts of this great city, that they might, through the Divine blessing, save the perishing. Hence, whenever the history of the Ragged School movement is written, it will be seen that, if 24,000 children and 2,000 adults are weekly gathered into such institutions, it is simply because there were some men, and more women, whose hearts were in the right place. May their name speedily be "Legion," for very many workers are still wanted. Various as are the needs, so are the *modes* of doing good to the ragged class. There is work for every age, for all ranks of society, and for every kind of talent; for those who cannot teach may give, and, if they cannot do either, they can, at least, pray for those who are bearing the "heat and burden of the day." Let each, then, find out his own work, and, by God's help, do it:—

"Nor let the youngest think
His lamp too dim;
In this dark world of ours
The Lord hath need of him!"

But amongst the most acceptable means of doing good is that of donations of worn-out raiment. In addition to many gifts to local schools, fifty-one parcels of old clothing were sent to our office last year; so that at Christmas, No. 1, Exeter Hall, fully bore out its name, and looked like an old rag-shop. Large as was this collection of old clothes, we could not help exclaiming, when we remembered that 160 Institutions are connected with the Ragged School Union, and all begging for old clothes—"What are these among so many?" We, however, divided them among various schools—east, west, north, and south—according to their special needs; and we *know* that hundreds were clad who otherwise would have had no protection against the wintry blast. For, alas! good Dr. Watts's picture is still as true as when he drew it from life:—

"How many children in the street
Half naked we behold;
Whilst we are clad from head to feet,
And covered from the cold."

We hope, however, that many of our young readers will do their best to prevent this painful contrast in future. This they can do if they will remind their wealthy friends that a parcel of old clothing sent to a Ragged School will cause many a young heart to leap with joy, and perhaps be the means of enabling many boys and girls to be dressed suitably for service.

Other gifts *in material* are occasionally sent to Ragged Schools and to our office. We well remember, for instance, the joy diffused when 21,000 old numbers of the *Band of Hope Review* were, through the kindness of the Editor, distributed among

the ragged children of London. Most eagerly were they scanned; and even tiny infants, who could not spell words of one syllable, contrived at least to *read the pictures*. And there is the same delight manifested when the monthly parcel of *Our Children's Magazine* is distributed among our scholars.

At a recent conference of a Ragged School, another kind of donation leaked out. Noticing a quiet Quakeress, whom every one seemed to know and love, we learned that she had discovered a novel field of usefulness. It appears that she collects all the *old spectacles* she can of her friends, and presents them to the old men and women who attend the Ragged Church and Mothers' Meeting. As opticians say that, in consequence of the alteration in the eye, he who is once compelled to use spectacles requires a more powerful lens or glass every three years, this kind lady is most successful in her begging mission for left-off spectacles. We have often been delighted to see old pilgrims reading the sacred page, who, without the gift of an old pair of spectacles, would probably have been deprived of that privilege.

Said we not then truly that it only requires the heart to be in the right place to discover fields of usefulness? But King Solomon's "bird of the air carries the voice" which tells that some of our readers have as yet failed to find out for what *special* Ragged School work they are qualified. If so, there is One ever ready to teach if we will but say, "Lord, *what* wilt thou have us to do?" Others, the same little bird whispers, have often shed tears whilst they read the tales of woe we have recorded, but have done nothing to relieve the misery so faintly described. But need we say that merely grieving over a house on fire will never put out the flames; the plug must be opened, and the engine must be diligently plied if that is done. Let, then, both classes—those who wish to labour for the salvation of perishing outcasts, and those who have merely wept over tales of woe—remember that there is no Christian to whom the words of the Saviour are not addressed, "Occupy till I come!"

PRESENTATION TO THE COUNTESS OF SHAFTESBURY.

On the 6th of last month, an assemblage of about 4,000 persons attended in the Free Trade Hall, at Manchester, to witness the presentation to the Countess of Shaftesbury of an address and a fine marble bust of the noble earl her husband, as testimonials of the gratitude of factory operatives for his lordship's powerful advocacy of the Ten Hours' Act.

Mr. Jones, a factory worker, presided.—He said he rejoiced, in common with thousands of others, that they could speak from actual experience of the benefits of their past labours in the cause of short-time working. He believed very few employers would like to return to the long-hour system, and that no spirit of hostility was kept up between masters and men on this important question. Their interests were, in fact, identical; the operatives envied not their employer's wealth, they asked for "labour's toil, sweet competence, and nothing more." Such evils as remained they hoped to remedy without appeals to Parliament, but, if need were, the factory workers would be as prepared as ever they were to enter the field, relying that their noble champion would again lead them on to victory.

Mr. Stanley, another factory worker, read the address, which was handed to the Countess by four young workwomen, and the bust was uncovered amid protracted cheering.

The Countess of Shaftesbury read the following reply:—"My good friends, it will not require many words from me to express the deep and heartfelt gratitude with which I receive the testimonial of your respect and affection. I prize it highly, as coming from a large body of my countrymen whose character for intelligence and morality qualifies them to estimate at their true value any efforts made for the welfare of the community. You will believe, I am sure, that, having watched the progress of your exertions with lively interest, I warmly rejoiced in your success; and it is my fervent prayer to God that it may be blessed through many generations to you and to your children." (Great cheering.)

Mr. Mawdesley read the inscription upon the pedestal of the bust as follows:—

"Presented to Emily, wife of the seventh Earl of Shaftesbury, by the factory operatives of the manufacturing districts of the North of England, as a token of their regard and esteem for the persevering efforts of her noble husband in promoting, by legislative enactment, a limitation of the hours of labour of children and young persons employed in mills and factories."

The Earl of Shaftesbury, who was most warmly greeted on rising, added his thanks to those of the Countess, to whom he said their testimonials were indeed more due than to himself; for he must tell them that in the year 1833, when the matter was propounded to him, he had great doubts, not of the justice of the cause, but of his own competency to undertake it. He sought counsel on the right hand and on the left, but he left the issue to the decision of his wife; and she, without a moment's hesitation, said, "GO FORWARD, AND TO VICTORY!" (Prolonged cheering.) Drawing a moral from this anecdote, let the men of Lancashire and Yorkshire learn a little more to submit to the counsel of their wives (loud cheers); for, if he knew anything of the character of Lancashire and Yorkshire women, they would give good advice to their husbands and keep their houses in order. They could not reflect without the deepest gratitude on the contrast between the present state of things and what it was before this movement was instituted. Many of those present could recollect very well the long and tedious hours inflicted upon children of tender years; the utter impossibility that any of those wretched children could receive the slightest education or moral training at home or in school; that they were fading away, drooping into an early grave, and looking when they issued from the mills more like walking spectres than, as they ought to be, rosy and joyful, full of the prospect of future life. Those who survived that trying time were early cut off from life or superannuated, enfeebled, deprived of the use of their limbs, or lost the power of sight, and so dragged on a miserable though short existence. His hearers could recollect their own condition and that of their homes, where they had no such thing as home comfort; and, from the effect of protracted labour, walked, not with the dignity of free citizens, or with the manly bearing of artisans and mechanics in other employments. In achieving so great an improvement for themselves in the last twenty-two years, he rejoiced to know that they had observed and secured the rights of others; they had not trenched on the rights or privileges of capitalists; and they had displayed throughout a wisdom, a forbearance, a self-control well worthy the imitation of all classes of operatives. At any one moment was there anything that could have caused fear for the peace of the country, or had they ever thought of resorting to that fearful process which was called a strike? There

were not wanting those, not of their own body, but who ought to have known better, who privately instigated such a step, but they were always too wise, too judicious, too well aware that nothing of that sort could issue but in mischief. They knew the real secret of their strength, which was the justice of their cause; they determined to persevere, and under God's blessing they relied on their continuous appeal to public opinion in this free country, where we enjoyed free discussion, and where there was a free press, which, though it might now and then say unpleasant things and bring down a man's conceit a little, was, nevertheless, an honest, feeling, and patriotic press, always alive to the interests and welfare of the people. Collaterally the benefits of this agitation had been very great, because it had enlightened the public mind, and awakened thousands of the affluent and highly-placed to a sense of duties before unthought of; and he must impress this upon them with the more force because he observed in certain parts of this country an attempt to revive that frightful, dangerous, ruinous system of strikes to attain an end that was in view. He did not believe that a strike ever answered. He admitted the principle of combination among freemen, but the danger of a strike was that, under the influence of the passions of human nature, those who dissented from a movement were compelled to join it by direct coercion, or by having their lives rendered thoroughly uncomfortable in the society which surrounded them. He believed that the delay which had taken place in the triumph of the short-time movement had done good to those engaged in it, by giving them self-control, judgment, and experience. It prepared the operatives for the great boon extended to them, and he thanked them because they had justified his prophecies by their conduct, in making good use of the hours thus bestowed upon them. He thanked God that he had been called to be the friend and fellow-labourer of such a body of men, because he was sure they are the mainstay of the times in which we live. In the hour of peace they contributed to the industry and greatness of the country, and in her hour of peril it was among these men that we should find the most patriotic and most determined to uphold the honour of England, to advance our laws, to maintain our institutions, and to resist attacks upon our freedom, whether from foreign or domestic sources. Having obtained such great advantages, it behoved them to set an example in their lives, and thus prove the national benefit of their success. He did not ask them to become what were called "total abstainers," but to be temperate, and to mark the ruin of mind and body, the ruin of soul, among so many thousands in this country, arising from the accursed addiction to drinking; and he asked them to show what Englishmen could and would be, to reconcile their employers to the mighty change in the legislation affecting them. It would be most ungrateful on this occasion not to mention the names of their friends who had contributed to the blessed issue which they were celebrating. Nathaniel Gould, Sadler, and Fielden were gone from among us; but Wood, and Walker, and Bull, and Oastler were still alive to enjoy the fruits of their disinterested labours. In concluding, he would remind them that, having received this great boon for themselves, they could not be indifferent to the condition of others who stood in need of a similar benefit. The end they had obtained ought, indeed, to be the beginning of an effort to impart to others those blessings which they enjoyed. At this moment, to the disgrace of England be it said, there were tens of thousands of children of tender years in toil as protracted, in suffering as severe, in ignorance and disease as great as was that of the factory workers of old. Let them join with him in endeavouring to remedy this great evil. Let them do everything in their power to draw attention to a condition of things so frightful, and that could not fail, if unchecked, most materially to affect the honour, the interests,

the prosperity, and the safety of the whole empire. Hundreds of thousands were growing up in the most brutal ignorance, while we were talking of extending the suffrage. Well and good, but let education go along with electoral reform by equal steps, and let us not deprive children of tender years of the possibility of training them to their duties to God, and to the citizenship they were to possess. (Loud cheers.)

The Hon. A. ASHLEY having addressed a few words to the assembly, the proceedings terminated.

The testimonial fund was originated about nine months ago. The total amount collected exceeds £200; and it was collected almost in pence from the operatives. The bust is by Mr. M. Noble, which, besides being an exquisite work of art, is an admirable likeness.

Poetry.

A SCENE AT MANCHESTER.

"Go forward, and to victory."

WHAT crowds are gathering there to-night,
A festive scene to share!
With joyful hearts, and pure delight,
The young and old are there!

Time was when no such scene as this
On labour's task had smiled,
Oppression's hand had laid them low,
And crush'd the Factory Child.

Long hours of toil no respite knew,
No home at close of day!
In ignorance dark the children grew,
Nor knew they rest or play.

But lives there one—a noble earl—
The "poor man's" cause to plead,
And ne'er in vain the helpless call
In hour of direst need.

In sore distress to him they turn
For succour and relief—
For well they know the generous heart
That shares the "poor man's" grief!

He hears their cry—he ponders still—
Oh! could he but succeed,
And gain for them a "Ten Hours Bill,"
'Twould prove a boon indeed!

'Mid doubts and fears he turns to one—
The partner of his life;
Let her decide, and her alone,
His good and lovely wife.

Oh! woman's faith and woman's hope
Nor doubts nor fears restrain!
She pauses not—she speaks the word,
"*Go on, and victory gain!*"

Good was the word, and bright the day,
Which saw the work begun—
Though many a foe has cross'd his way,
The battle-field is won!

No marvel, then, that grateful hearts
Shall to the scene repair—
The sons of toil are gathering fast,
To bless the noble pair!

This night they meet a due reward:
A "statue fair" appears!
In "marble" stands the noble lord,
In memory of past years!

May blessings fall on those who seek
The helpless poor to save,
Till rich and poor together meet
In realms beyond the grave!

S. S.

DR. DE JONGH'S

(*Knight of the Order of Leopold of Belgium*)

LIGHT-BROWN

COD LIVER OIL,

Prescribed by the most eminent medical men throughout the world as the safest, speediest, and most effectual remedy for

CONSUMPTION AND DISEASES OF THE CHEST AND THROAT, GENERAL DEBILITY, GOUT, RHEUMATISM, NEURALGIA, DISEASES OF THE SKIN, SCROFULOUS AFFECTIONS, RICKETS, INFANTILE WASTING, AND ALL THE DISORDERS OF CHILDREN ARISING FROM DEFECTIVE NUTRITION.

DR. DE JONGH, an eminent Dutch Physician, has, as is well known, devoted himself for upwards of sixteen years to a series of scientific researches into the nature and properties of Cod Liver Oil. His works recording these investigations have been translated into most of the European languages; by universal admission, they are regarded by the Faculty as the standard authority upon the subject; and in addition to the spontaneous approval and highly flattering testimonials from some of the most distinguished medical men and scientific chemists of Europe—amongst whom may be enumerated the illustrious LIEBIG, of the University of Giessin, the renowned Swedish Chemist, BERZELIUS, and the celebrated Physician, BARON FOUQUIER, of the University of Paris—DR. DE JONGH has been rewarded by his Majesty LEOPOLD I., the King of the Belgians, with the dignity of a Knight of the Order of Leopold, and the large Gold Medal of Merit, and by his Majesty WILLIAM II., the King of the Netherlands, with a Silver Medal specially struck for the purpose.

Extensive use upon the Continent for many years has gained for DR. DE JONGH'S OIL the highest repute, and professional and general appreciation. Since its introduction into this country it has secured the entire confidence of the most eminent members of the British medical profession, and has obtained, notwithstanding the active and in many instances unscrupulous opposition of interested dealers, an unprecedented amount of public patronage.

DR. DE JONGH'S elaborate chemical investigations and therapeutical experiments with the several kinds of Cod Liver Oil have demonstrated the superior efficacy of this pure Light Brown Oil, which effects a cure, relieves symptoms, and alleviates suffering in a much shorter time than the Pale Oil: iodine, phosphate of lime, volatile fatty acids, and the elements of the bile—imparting the colour to the Oil, and deemed amongst its most active and essential principles—being invariably present in much larger quantities than in the Pale Oils manufactured in England and Newfoundland, which, by their mode of preparation, are in a great measure deprived of these active properties.

In taste and odour DR. DE JONGH'S OIL is not disagreeable or repulsive; it is easily taken by the most delicate invalid or child; creates no nausea or after-taste; is borne with facility, and not rejected by the stomach; and does not irritate or disturb the organs, but improves the functions of digestion and assimilation.

Its medicinal properties are found, in practice, to be infinitely greater than those of the ordinary Cod Liver Oil, and it produces beneficial results and effects a cure in a much shorter period. In innumerable cases DR. DE JONGH'S OIL has afforded immediate mitigation of symptoms, arrested disease, and restored health, where other kinds of Cod Liver Oil had been long and copiously administered with little or no benefit.

In use it is not so expensive as any Oil sold as genuine by respectable Chemists, whilst its active properties, more rapid effects, the smaller doses required, and its uniform purity and certainty of operation, render it far preferable and more really economical than that which is offered at the lowest price. *This latter consideration is particularly worthy the attention of all who, from motives of apparent cheapness, may be induced inadvertently to recommend or purchase an inferior or spurious preparation.*

PRINCIPAL MALADIES IN WHICH DR. DE JONGH'S COD LIVER OIL HAS BEEN SUCCESSFULLY PRESCRIBED.

CONSUMPTION AND DISEASES OF THE CHEST AND THROAT.

The extraordinary virtues of this medicine in tubercular consumption, a disease long allowed to be one of the *opprobria medicinæ*, may now be considered as fully established. Administered in time, and steadily persevered in, it has not only the power of subduing all disposition to phthisis, but of arresting the development of tubercles; or, when the disease has advanced to the developed form, it has accomplished, in numerous instances, a perfect cure. In the last stage, it is, at all events, the best palliative means of allaying the urgent symptoms, and even when a complete cure is not produced, it may for years prolong life and render it more supportable. No remedy so rapidly restores the exhausted strength, improves the nutritive functions, stops or diminishes emaciation, checks the perspiration, quiets the cough and expectoration, or produces a more marked and favourable influence on the local malady. Hospital, dispensary, and private practice, all furnish innumerable cases in which the administration of this remedy has been attended with the happiest results. To quote the eloquent words of the Rev. C. D. Badham, M.D., the gifted author of "Ancient and Modern Fish Tattle:"—

"With what still greater wonder and complacency must every enlightened physician, now-a-days, contemplate that wholly unexpected and invaluable ally which suffering lungs have recently secured from the iatric liver of the cod. *Aliere flammam*—to feed common lamps—was, till lately, all it professed to do; but now its vaunt is, *aliere vitam*—to replenish the lamp of life when burning low, and threatening to go out. Thousands of cases hitherto most unpromising, have, under its auspices, suddenly changed their aspect, and looked bright: here, a fair girl hastening to decay, had scarcely taken a few doses, when the ominous cough was appeased, she recovered her roses, smiled once more on a reassured family of friends, and went on her way rejoicing; there, a case of graver import, which had whispered death to the inquiring ear, made a stand, rallied, and consumption was, for the time, arrested in mid-course; and again, in patients still further reduced by the blighting malady, the administration of the bland Oil was frequently observed to respite, soften, and assuage sufferings beyond its power to remove. Scepticism, by slow degrees, made way to conviction; and he who, a few years ago, would justly have passed for a quack who should have pretended to cure consumption, is now countenanced everywhere by brother practitioners, who have all the same story to tell, till the world at large has become convinced of the fact; and there is now not a village apothecary through the length and breadth of our isle who has not himself witnessed some of the endless beneficent wonders which this penetrating balm, under the Divine blessing, has already worked, and is daily working, among the children of men."

In non-tubercular pulmonary disease, so prevalent, especially among the industrial population, who are exposed to abrupt vicissitudes of heat and cold, and to the mechanical irritation produced in the respiratory organs by the impregnation of the air of mines and manufactories with earthy or metallic particles, or with dust emanating from flax, cotton, or wool, the soothing and reparative action of Dr. de Jongh's Oil subdues the chronic inflammation of the lungs, and effectually arrests the progress of the malady.

The same beneficial results attend the administration of this Oil in many chronic affections of the throat as in pulmonary diseases. M. Champouillon, the celebrated French Physician of the Hospital of Val de Grâce, asserts, from considerable experience, that this Oil is most effectual in curing chronic bronchitis. No remedy so speedily allays, and permanently cures, the distressing irritation which provokes frequent and prolonged coughing. The actual benefit derived is thus conclusively stated by Arthur Cridland, Esq., an eminent surgeon in extensive practice at Brighton:—

"The effect of Dr. de Jongh's Cod Liver Oil on myself in the latter stage of whooping cough, last winter, was remarkable. I suffered from excessive irritation of the larynx; consequently, I was greatly reduced in strength and appearance, and quite unable to attend to my professional duties. It occurred to me that the Oil which I was frequently prescribing would benefit my own case, and, after taking it a few days, its good effect commenced, and at the end of six weeks I regained my usual health and strength, and had entirely lost the laryngial irritation, which was of a most harassing and fearfully distressing character.

"It is therefore with much pleasure I beg to add my testimony to the excellent results attendant on Dr. de Jongh's Oil."

GENERAL DEBILITY AND EMACIATION.

To maintain health, or to avert the access or development of disorders to which there is a constitutional predisposition, as well as to impart strength in old age, convalescence, or natural feebleness, Dr. de Jongh's Oil has been used with the greatest benefit. In cases of prostration and emaciation, produced by long sickness, by exposure to the influence of tropical climates or vicissitudes of temperature, to a cold, humid, or vitiated atmosphere, in fenny and marshy countries, unhealthy manufactories and mines, or where excessive labour, fatigue, bad nourishment, and other hardships, have reduced the vital forces, and where life appeared to be even at its lowest ebb, the reparative and restorative powers of this Oil have been remarkably manifested. According to Taufflieb, Brefeld, Carey, and other eminent physicians, its action appears to be different from that of the ordinary tonics properly so called, and it has, in consequence, been resorted to with the most beneficial effect after the whole range of these had been in vain exhausted.

By its administration the failing physical powers of advancing age are renewed, the natural appetite is revived, and the functions of digestion and assimilation improved and regulated, and when its use is steadily persevered in, from its peculiarly nutritious and tonic properties, it swiftly restores flesh to the most emaciated frame, and imparts health and strength to the most feeble and deteriorated constitution. These peculiar characteristics of Dr. de Jongh's Oil are thus described by Henry Hanks, Esq., a distinguished London practitioner:—

"The superior efficacy of Dr. de Jongh's Light-Brown Cod Liver Oil over the Pale Cod Liver Oil has proved, in my experience, unequivocal.

"Patients who have persisted for several months in the use of the latter, with scarcely any perceptible improvement, have, after a brief trial of Dr. de Jongh's Light-Brown Cod Liver Oil, acquired such fatness, and those distressing symptoms accompanying emaciation have so rapidly subsided, that I have been induced to confide in its reputed remedial powers, and, consequently, to advise its substitution for the Pale Cod Liver Oil."

DISORDERS OF INFANCY, CHILDHOOD, AND ADOLESCENCE.

In those severe disorders, infantile wasting, rickets, and mesenteric disease or swelling of the belly, DR. DE JONGH'S Cod Liver Oil, whether the disease be at its commencement or at its height, will supersede every other means of cure, and will accomplish whatever can be expected or hoped for from any medicine. The learned German Physician BREFELD, gives the following description of its operation:—

"The healing virtue of this Oil in those forms of disease is as incredible as it is unlimited in its effects. Even in the very extremity of life, where the patient appears to be sinking, and death inevitable, it affords relief as a matter of certainty. I know nothing to controvert this, except an intervening attack of acute fever and the termination of life, the death-struggle itself. It moderates slow fever and diarrhœa as well as the other symptoms of rickets, which one after the other are gradually dispersed. It improves digestion and the consequent nourishment of the body; the tumid belly softens and diminishes in size as the wasted extremities begin to recover their rotundity. The old features again become natural and childish; the skin moist and clear; the powers of life are restored; the eyes are again full of life and brightness; the slow fever disappears; the childish gaiety re-establishes itself; with a return of healthy sound sleep, and removal of that anxious nightly starting and shrieking which render the night so wretched to the infant. With the increasing strength the desire and ability to stand and to walk return; and the unnatural state of the bones, both in form and strength, by degrees is corrected.

"As an anthelmintic the Oil is a most excellent adjuvant, by which the worms are dislodged, both mildly and effectually."

In that precarious and distressing state where the child may be sickly and feeble without being actually ill, the surprising efficacy of DR. DE JONGH'S Oil is thus described by the distinguished Physician, DR. EDWARD CAREY:—

"It is in the diseases incidental to childhood that mainly depend on the mal-assimilation of the food in the pure cachectic child, when the anxious practitioner has exhausted the whole range of alteratives and tonics, that this Cod Liver Oil will come in and satisfy his most sanguine expectations. Where the powers of life are low, it affords nourishment to the body when none other can be borne; it furnishes the frame with fat in a truly wonderful manner; and, administered as it is in Holland, to the delicate and puny child, who, though not considered ill, is in that state of impaired health which would favour the development of disease, its extraordinary effects will soon be visible, after having taken it for a short period, by an appearance of health and strength which was before unknown, and which will be accomplished by no other remedy with which we are at present acquainted."

The remedial virtues of DR. DE JONGH'S Oil in cases of hereditary weakness or deficient nutrition, the prolific causes of convulsive affections and many fatal disorders of children, are thus recorded in the *Medical Times and Gazette*:—

"In badly nourished infants DR. DE JONGH'S Light-Brown Cod Liver Oil is invaluable. The rapidity with which two or three teaspoonfuls per diem will fatten a young child is truly astonishing. The weight gained is three times the weight of the Oil swallowed, or more; and, as children like the taste of the Oil, and when it is given them often cry for more, it appears as though there were some prospect of deliverance for the appalling multitude of children who figure in the weekly bills of mortality issued from the office of the Registrar-General."

In checking a tendency to consumption and general debility at that age when a too rapid growth in the young renders the constitution fragile, and weakens the powers of assimilation and nutrition, this Oil has been found singularly efficacious. DR. PRUYS VAN DER HOEVEN, the eminent Physician of Leyden, states:—

"I have given it to boys whose form of chest, delicate skin, and disposition to catarrh, showed a phthisical habit, and it has, in conjunction with dietetic and gymnastic rules, not only improved the delicate appearance, but has removed the obstinate cough. I have administered it to young people who grow tall exceedingly quickly, and have in all cases found it a most powerful restorative."

DISEASES OF THE SKIN.

In these distressing and unsightly complaints, which oftentimes tenaciously resist for years the whole Pharmacopœia of alteratives and tonics, combined with every available ointment and lotion, the curative effects of DR. DE JONGH'S Oil, after a few weeks' administration, in the most inveterate cases, have been so remarkable, that this safe and simple remedy is now regarded as a specific in the most prevalent chronic cutaneous affections.

It will be sufficient to quote the following opinion of THOMAS HUNT, Esq., Surgeon to the Western Dispensary for Diseases of the Skin, and the eminent writer on cutaneous disorders, who, in his popular work, "Guide to the Treatment of Diseases of the Skin," observes:—

"If there is any one medicine which is at all to be compared with arsenic in its power over skin diseases, that medicine is the Cod Liver Oil sold in bottles as DR. DE JONGH'S Oil. As there is no medicine in the market more grossly adulterated than what is called Cod Liver Oil, I insist upon my patients procuring this article, which I know to be genuine, not only by analysis, but by the invariably satisfactory operation of the medicine in very small doses, in the cases to which it is appropriate. These are chiefly those accompanied with wasting of the flesh, from whatever cause, mal-assimilation, defective nutrition, variable appetite, deficient food, strumous disease, &c. The cutaneous diseases most benefited by the Oil may be cited in the following order—strumous sores, sycosis, lupus, acne, prurigo, lichen, eczema."

SCROFULA AND SCROFULOUS DISORDERS.

All who have prescribed this Oil have unanimously acknowledged its virtues in every form of scrofula, and bestowed upon it the highest praise, which has secured it the first place amongst anti-scrofulous remedies. It eradicates the first trace of the disease, and prevents its development and formation.

BREFELD says, "There is no remedy which at all approaches its therapeutic properties in scrofulous disease; it is an undoubted powerful medicine, operating in a peculiar specific manner, and affording relief where, to all appearance, and according to former experience, the disorder was beyond the reach of medicine."

KOPP states, "The first time the Cod Liver Oil is prescribed for a scrofulous patient, its favourable effects are soon apparent, and which can only be attributed to its use, frequently acting in a truly wonderful manner. It effects a change in the general appearance; the cachectic colour is lost, the flabby flesh becomes firm, the chain of swollen glands diminish and separate, and ulcers put on a healthy character and heal."

SELECT MEDICAL OPINIONS.

The following are selected from some of the leading British medical opinions in commendation of DR. DE JONGH'S Light-Brown Cod Liver Oil:—

The late JONATHAN PEREIRA, M.D., F.R.S., F.L.S.,

Professor at the University of London, &c. &c.

"My dear Sir,—I was very glad to find from you, when I had the pleasure of seeing you in London, that you were interested commercially in Cod Liver Oil. It was fitting that the Author of the best analysis and investigations into the properties of this Oil should himself be the Purveyor of this important medicine.

"I feel, however, some diffidence in venturing to fulfil your request, by giving you my opinion of the quality of the Oil of which you gave me a sample; because I know that no one can be better, and few so well, acquainted with the physical and chemical properties of this medicine as yourself, whom I regard as the highest authority on the subject.

"I can, however, have no hesitation about the propriety of responding to your application. The Oil which you gave me was of the very finest quality, whether considered with reference to its colour, flavour, or chemical properties; and I am satisfied that, for medicinal purposes, no finer Oil can be procured.

"With my best wishes for your success, believe me, my dear Sir, to be very faithfully yours,

"(Signed) JONATHAN PEREIRA,

"To Dr. de Jongh." "Finsbury Square, London, April 16, 1851.

A. B. GRANVILLE, Esq., M.D., F.R.S.,

Author of "THE SPAS OF GERMANY," "THE SPAS OF ENGLAND," "ON SUDDEN DEATH," *&c. &c.*

"Dr. Granville has used DR. DE JONGH'S Light-Brown Cod Liver Oil extensively in his practice, and has found it not only efficacious, but uniform in its qualities. He believes it to be preferable in many respects to Oils sold without the guarantee of such an authority as De Jongh. Dr. Granville has found that this particular kind produces the desired effect in a shorter time than others, and that it does not cause the nausea and indigestion too often consequent on the administration of the pale Newfoundland Oils. The Oil being, moreover, much more palatable, Dr. Granville's patients have themselves expressed a preference for DR. DE JONGH'S Light-Brown Cod Liver Oil."

G. H. BARLOW, Esq., M.D., F.R.C.P.,

Physician to Guy's Hospital, Author of "A MANUAL OF THE PRACTICE OF MEDICINE," *&c. &c.*

"I have frequently recommended persons consulting me to make use of DR. DE JONGH'S Cod Liver Oil. I have been well satisfied with its effects, and believe it to be a pure Oil, well fitted for those cases in which the use of that substance is indicated."

CHARLES COWAN, Esq., M.D., L.R.C.S.E.,

Senior Physician to the Royal Berkshire Hospital, Consulting Physician to the Reading Dispensary, &c. &c.

"Dr. Cowan is glad to find that the Profession has some reasonable guarantee for a genuine article. The material now sold varies in almost every establishment where it is purchased, and a tendency to prefer a colourless and tasteless Oil, if not counteracted, will ultimately jeopardize the reputation of an unquestionably valuable addition to the Materia Medica. Dr. Cowan wishes DR. DE JONGH every success in his meritorious undertaking."

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